

the Spiritual Strength to which a
good Christian may arrive.

A

N^o 8

ERMON

Preach'd in the Parish-Church of

St. Andrew Holborn.

By the Right Reverend Father in God

H O M A S *Lord Bishop of*
C H I C H E S T E R.

K

W I T H

Farewel to his Congregation,
November the 9th, 1712.

L O N D O N,

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Shewing the Right to Elect
Good Officers in their Towns

A

EROMON

Writing in the Latin-Church of

Sanctus Hieronimus Hollister

By the Right Reverend Bishop of

HOMON. BISHOP OF CHURCH



WITH

Answer to the Conclusion

Answer to the Conclusion

LOINDOM

Answer to the Conclusion

and giving to the other world to get some
knowledge of the world. And so good news as before
the world.

out of this people the Excellency of the
world. And so good news as before
the world.

Colos. Chap. I. Part of Vers. 11.
made. And so good news as before
the world.

strengthen'd with all Might, ac-
cording to his glorious Power.



T. Paul, in this Chapter, lets the *Colossians* know, that he did not cease to pray for them, since the Day that he heard of their faith in Christ, and of the Love which they had to all the Saints; and signifies likewise the chief Subject of that constant prayer which he made in their Behalf: 1. that they might be fill'd with the Knowledge of God's Will, in all Wisdom and spiritual Understanding. 2. That they might walk

worthy of the Lord, unto all pleasing, being fruitful in every good Work, and increasing in the Knowledge of God. 3. That they might be strengthen'd with all Might, according to his glorious Power, unto all Patience and Long-suffering, with Joyfulness. 'Tis the last of these that I have undertaken to enlarge upon, that being the Excellency of the Christian Power, the highest Attainment, that under the Influence of the Spirit of God the Soul or inner Man can rise to in its present Progress to Perfection; for 'tis required that we first have a wise and spiritual Understanding of the Will of God, and then we walk worthy of the Lord, in a constant Course of good Works, and of holy Living; and then we come to be in a Disposition to be strengthen'd with all Might according to his glorious Power.

I. It may be proper to consider, wherein this Strength or Might of a good Christian does consist.

II. I shall shew, that this spiritual Strength and glorious Power, was not a Privilege peculiar to the first Ages of Christianity, but that it is a Grace annex'd to the

el, a covenanted Supply of inward Strength, which the Holy Spirit is ready to afford to all the Succession of true Christians, even the End of the World.

III. I shall lay before you some of the ways, whereby this spiritual Might or inward Strength of the Soul, may be obtain'd.

I. It may be proper to consider, what this Strength or Might of a good Christian does consist.

Now, this spiritual Might was certainly such as made Piety flourish in the midst of the severest Calamities, and oftentimes consummated the good Christian into a glorious Martyr. But there are Parts and Degrees of this spiritual Might, which are preparatory to the highest, and which the generality of Christians are most concern'd with, who may never be call'd out to enter on the Stage of great Sufferings, by which only some chosen Vessels, according to God's secret Counsel, are made a lovely Stacle to God and holy Angels.

This spiritual Strength is seen in the led government of our Passions; not in the extinguishing of them, as the Prophets of false Wisdom have boasted, but in

in reducing them to such a low Degree, giving them such a Turn and Ply, as make them subservient to the Ends of Virtue, that we may bring them to such a Subjection, and to such a Silence, wherein we may easily hear the faithful Whispers of Conscience, and the salutary Suggestions of the Holy Spirit.

2. It consists in a wise and *comparative* Contempt of the Things of this World, a bare and rational Undervaluing of them, whenever they come in Competition with those heavenly Advantages which Revelation has presented to our Faith, with that Mind of Importance, and with that Certainty of obtaining them, as make the Evidence of Things not seen.

3. It consists in a *pious Resolution*, arms the Soul against those Temptations that frequently occur in this Life; in a zealous Obstinacy of Mind, that will not be soften'd by common Pleasures, nor come by ordinary Troubles.

4. It consists in a well-grounded Confidence of being in the Favour of God, a modest Assurance, that his Providence will take the best Care of us, His Light will

Let us, his Protection cover us, in all the
 Duties of Duty. A good Christian never
 pretends to roll himself up in his own Vir-
 tues; he knows that to be only a fine Expre-
 ssion to disguise Weakness and Pride, because
 a dependent Creature cannot be Great, but
 by going out of himself, and by relying upon
 that Omnipotence to which his Faith
 and his Humility unite him. By a Confi-
 dence duly plac'd in Christ, we poor Crea-
 tures are admitted into all the Powers of his
 exaltation; the good Angels, of which he is
 the Head, as our Mediator, are our ap-
 pointed Ministers and Guard; the Princi-
 ples over which he has triumph'd, are a
 broken Empire, and will one Day be trampled
 under our Feet; by being regenerated
 by his Spirit, we are already pass'd from
 death unto Life; all Christ has purchas'd
 by his Blood and Merits, is in a propor-
 tional Measure our certain Inheritance; and
 the Virtue of his infallible Promise, and
 the Power which he exercises at the
 Right Hand of God the Father, we may be
 sure to be already set down with him in hea-
 venly Places. And,

5. 'Tis this Confidence in Christ, that inspires us with that *Patience* and *Resignation*, wherein the main Strength of the true Christian does consist; because he knows to what an exalted State of Glory the Sufferings of this Life directly tend. If the World persecute the Godly, he knows the World only keeps its old Train; that the Kingdom of Babylon will be always an End to the City of God; and that the real Servants of Christ can't expect to fare better than their Master did: And therefore *Blessed is the Man whom thou chastenest, O Lord, and teachest him in thy Laws, that thou mayest give him Patience in Time of Adversity, until the Pit be digged up for the Ungodly* for the Lord will not fail his People, neither will he forsake his Inheritance, *Psal. 94.*

12, 13, 14.

Injuries and Affronts, and evil Treatment are not eligible in themselves, but in order to a Mastery over our animal Desires, and so to a supernatural State of Happiness in another World. They are the Exercise of the Mind, Patience, and the peculiar Province of God's Vengeance; who will be sure to repay the

in his own Time and Method, tho' not as
Man's Passions would have him.

By this, you may understand something
of the *spiritual Strength* of a good Christi-
an, whereby he may be superior, not only
to the Passions of the Body, and the Tempta-
tions of the World ; but to all the Devices
and Stratagems, to all the Force and Insults
of the infernal Powers : For to him who is
strengthen'd with Might, according to the
glorious Power of the Gospel, the Pit and
Destruction have no Depth, Death has no
Victory, the Grave has no Victory.

By this, you may distinguish between solid
Sobriety, and wild Enthusiasm ; between the
constant Strength of Virtue, and the furi-
ous Efforts of Pride or brutish Courage ; be-
tween the Calmness of an inspir'd Wisdom,
and the Violence of a Daemoniack, who can
break his own Chains asunder, when he is
not able to resist the least Impulse of a dis-
order'd Imagination. *This* may likewise con-
vince you, that the false Greatness of the
Mind, is nothing but a high Presumption
of *God* & mere human Power ; the Swellings of
Pain-glory ; the short Fermentations of
the Blood and Spirits ; the Distension that

one Passion may have over the rest ; or at best, only a Cluster of political Virtues, enjoying a prosperous Season, and a favourable Theatre ; but yet are all calculated only for this World, flourish with it, and perish with it.

Having consider'd wherein the Strength and *Might* of a good Christian does consist, and what is that *false Greatness* of Mind which worldly Men affect and boast of, come to the

Second Thing propos'd, *viz.* To shew, that this spiritual Might and glorious Power, was not a Priviledge peculiar to the first Age of Christianity ; but that it is a Grace annex'd to the Gospel, a covenanted Supply of inward Strength, which the Holy Spirit is ready to afford to all the Succession of true Christians, even to the End of the World.

There was a miraculous Effusion of the Holy Spirit, which was peculiar to the first Times of the Gospel ; but that was in order to confirm and propagate the Christian Religion, when the World was entirely prejudic'd against it, and there was no Likelihood of its gaining upon them, without such an astonishing Method : So that the

extraordinarie

extraordinary Dispensation was principally
 in external Evidence for the Conviction of
 the incredulous *Jews* and *Gentiles*: Where-
 as it is the inward Operation of the Holy
 spirit, enlightening the Mind, and sanctify-
 ing the Heart and Affections which is the
 subject we are now concern'd about, and
 which we declare to be a Priviledge and Grace
 annex'd to the Gospel in all Times. The
 only Difference seems to be this; That in
 some Instances this *Power* did discover it self
 by a more quick and immediate Efficacy in
 the first Ages, than it does now under the
 Settlement of the Church, and its Establish-
 ment in several Nations; but tho' the Ope-
 ration be more gradual, yet I doubt not
 but it may come, at last, to produce as great
 inward Strength as formerly, when ever
 it is duly comply'd with, and cherish'd as it
 ought to be. My Reasons for it, are these:
 1. We have the same spiritual Duties to
 practise, and therefore why should we not
 have the same divine Assurances afforded
 us? We have the same Averseness in our
 corrupt Natures, to those excellent Disposi-
 tions which the Gospel prescribes, and why
 should we not expect an equal Power to ena-

ble us to conquer our Reluctances ? We are oblig'd to be humble, and meek, and sober, and pure, and charitable, and heavenly ; and yet we are surrounded with Examples that give but very little Countenance to those Virtues. We have many Temptations that would carry us into the broad Road of Life ; and upon that Account, we are forc'd to quit many considerable Friendships and many Advantages of this World, that we may keep close to our Duty, preserve and increase our Christian Graces : And nothing of this can be effected by the Power of our own Nature, by any Principles that are born with us, or any natural Improvements that we can attain to ; it must be owing to that spiritual Might and Efficacy which we receive from above.

2. Those Difficulties which arise from external Circumstances, do often press hard upon us, as they did upon the primitive Christians ; and therefore we may expect the same Power and Might. We find thro' the whole Tenor of the New-Testament, that our Religion was especially calculated for Times of Persecution ; and it is a Mark of the great Wisdom of its Founder,

to make a sure Provision against the Extremity of Things ; that tho' the worst may not always happen, yet we might be arm'd and prepar'd for it. For so every true Disciple of Christ, who makes a rational Profession of his Faith, is oblig'd to do it, with Prospect of the severest Persecutions that may befall him ; and 'tis the most fundamental Part of the Covenant that he enters into, that he is to endure to the End, tho' he lay down his Life for the Truth.

Now, the Church of Christ is seldom without some sort of Persecution, in some the Part or other of it's Dispersion, where it is either under a fiery Tryal, or subject to more lingering Torments, executed with greater Cruelty and Malice ; and they who shall peruse the Histories of our modern Martyrs, will find, that many of them had as extraordinary Assurances to support their patience and Resignation, as the primitive sufferers had : And truly, what possible Reason can any one assign, why they should stand out? If they had the same human Nature and Infirmities to be supported, and the same Afflictions to contend with, and the same righteous Cause to maintain, why should

should they not have the same Power and Might to strengthen them, and to make them more than Conquerors ? For to be sure, Christ reigns with equal Power and Majesty in Heaven, and is ready to dispense his divine Virtue here on Earth, as he sees Occasion ; and extraordinary Occasions, call for extraordinary Support.

We are ready to flatter our selves, that 'tis much more easy to be Christians now, than it was in the first Ages : In some Respects, this is true ; as when we enjoy quiet Times, and have the Liberty of holding publick Assemblies without Disturbance ; where we may *edify* and improve in a right Faith, and a substantial Godliness under the Exercises of a pure Worship, and a regular Devotion ; but perhaps we little consider, all this While, that these very *Privileges* are a secret Temptation, that in many outward Professors, silently undermine the very Life of Religion, by making them formal and secure under mere Pretences of Piety, and inclining them to presume that they are good Christians, when they have little or nothing of the Spirit and Power of Godliness in them : When some People,

of a secular Design, shall approach the Altar, chiefly from the Obligation of a civil Duty, and upon the Account of that mix'd Obedience, wherein their Concerns for the Advantages of this World, have their prevailing Force, shall suppose themselves the living Members of Christ, and worthy Receivers of his sacred Body and Blood: And, when many very wicked People, who die either in Infidelity or Impenitence, are, thro' want of publick Discipline, so tenderly treated, as if they dy'd in the full Peace of the Church: These Things, I fear, encourage many to think it a very easy Thing to live and die Christians, and that any common Decency of Life, will pass for Christian Virtue; or any quiet or stupid behaviour, under the Approaches of Death, will go for Christian Resignation: But, I suppose, we all *find* that there is hardly any Christian Virtue that can be duely practis'd, and as it ought to be, without a good Measure of Self-denial; and that it is in these self-denials that we must bear a Conformity to a crucify'd Saviour, if ever we expect to reign with him in Heaven: For how can we be humble, meek, patient, and resign'd,

resign'd, without undergoing and digesting
 many Contradictions to our natural Desire
 and Passions? It is nothing but Policy and
 Artifice, to pass by Affronts and Contempt
 'till we have a Season of returning them
 but to take 'em and bear 'em, as Part of
 our Christian Lot and Portion, and never
 to think of any manner of Revenge, re-
 quires a great Subjection of the animal Na-
 ture to the better Part of us; which
 not obtain'd without much Conflict, and
 many an uneasy Struggle with our selves.
 And so likewise for the thoughtless Persons
 of both Sexes, to go off from the Vanity of
 the World so far, and in such Measures,
 that they may always keep up a spiritual
 Fraine of Mind, a devotional Temper, and
 a true Relish of heavenly Things: If they
 once attempt this as they ought, they will
 find themselves oblig'd to such Methods of
 living, as at the first will be very irksome
 to them, and require many Acts of Self-de-
 nyal; and that they must take great Pain
 to urge their Duty upon themselves, and
 strengthen and enforce their Resolution
 before they will be able to make such a Life
 habitual and easy to them. But all the

and much more, is within the compass of that divine Power and Grace which we may derive from the Holy Spirit; and without which, we can perform none of these Duties which yet we have solemnly covenanted to perform.

All Things consider'd, the Difficulty of being a sincere Christian, seems to be much alike in all Times, and therefore there must of Necessity be the same Power to carry it on: The Atheism and Infidelity of the present Age, abounding so much as they do, may be as great a Stumbling-block to some Christians now, as the specious Reasonings of the *Pagan* Philosophers were heretofore. There are also some Sects and Professions, which go under the Name of Christianity, which yet are as plain Deviations from, and Corruptions of the Gospel, as any of the ancient Heresies; so that many People, led astray by a false Education, or some early Prejudices, may be oblig'd to forsake Father and Mother, and to relinquish Hous-es and Lands, for the true Gospel's sake.

There are many sinful Customs and Practices, upon which the chief Gains of some

Trades depend ; which those who would keep a good Conscience, must renounce, tho' thereby they bring themselves to a very low and mean Condition in this World : They who will take all the Advantages against their Brother, that human Laws will allow them ; or they who will behave themselves under Affronts, according to the barbarous Rules of Honour ; may as well renounce the Gospel : And yet, to be sincere Christians , notwithstanding such great Temptations to the contrary, may cost some Persons, under their present Circumstances (especially those Gentlemen of the Souldiery, whose Livelihood in a manner depends upon their Character of Honour and Courage) as much Self-denial, as if they were to begin their Religion afresh in Heathen Country : And therefore we have Reason to conclude, that as great an inward Power and spiritual Might must accompany the Gospel now, as did in former Times.

But *thirdly*, We may very well expect the same Power, since we have the same Motives and Considerations, that the first Christians had.

Our Articles of Faith, are the same with theirs ; the Death, and Resurrection, and Ascension of Christ, and the Promise of glorious Rewards in the other World, as they were their Belief, and Hope, and Meditation ; so they ought to be ours : If they had some Advantage above us, in being Eye-witnesses of the principal Matters of Fact, upon which our Religion is grounded ; or in living near those Times wherein these things were freshly reported and confirm'd, by a Continuance of Miracles ; yet, in other Respects, we have some Advantages above them : For we have their Testimony seal'd with their Blood ; we are Witnesses of the long Continuance of that Church, which they saw but in its Infancy ; we have known many Things fulfill'd, which they could only believe would be ; the utter Destruction of *Jerusalem*, and the *Jews* scatter'd over the World, and subsisting a people to this Day, in the several Kingdoms of the Earth ; the *Pagan Roman Empire* totally ruin'd, according to the Revelations of St. *John*, &c. and we have had long Experience, that the Gates of Hell do not prevail against the Church of Christ.

Now, the Strength of a Christian depends much upon rational Perswasion, and on the Force of proper Motives and Arguments; only the Grace of God makes these Motives stronger upon our Minds by bringing them often to our Thoughts by quickening our Apprehensions in spiritual Matters, by disposing us to a more close Attention to them, and by making heavenly Truths delightful to our Souls and of this powerful Assistance of the Spirit, every one is conscious, who diligently applies himself to Meditation and Prayer and other appointed Means of growing strong in the Lord, and in the Power of the Mighty. Which leads to the

Third general Head which I propose
 viz. To shew how this spiritual Might and inward Strength, may be obtain'd of the Where, out of an Abundance that may be said on this Subject, I shall only select the three Things:

i. That if we would obtain this spiritual Strength, we must often meditate on the clear Evidences of our Religion, which admit no Doubts concerning its principles.

Particulars to follow on this Article.

Articulations,

Articles, and be often representing to our Minds the excellent Design of the Gospel.

2. We must be very serious and earnest in all our Devotions; for thereby we may be certain of drawing into our Souls a great Degree of spiritual Strength.

3. In all the considerable Actions of our Lives, we should have that noble Aim before us, of doing all to the Glory of God.

i. If we would obtain this spiritual Strength, we must often meditate on the clear Evidences of our Religion; admit no Doubts concerning its principal Articles, and be often representing to our Minds the excellent Design of the Gospel. Tho' the Doctrines and Promises of our Religion be ever so valuable in themselves, and important to us, yet 'tis the Certainty of them that fills us with Satisfaction, and gives us that Hope and Confidence, which is the Strength of the Soul. The Evidences we have for the Truth of our Religion, are as great as the Nature of Religion will bear, and as our Faith and Condition in this Life require: And tho' perverse Men be continually starting of Objections, and every Age of the Church have its

its subtle and sharp Adversaries ; yet an honest Mind, establish'd upon those plain Matters of Fact, on which the Christian Religion is grounded, may preserve its Faith amidst them all, by looking upon all those Disputes and Cavillings as so many Temptations to try the Constancy of his Belief. Sophistical Reasonings, bold Speculations, and over curious Refinements in Matters of Religion, will be always flowing from those Heads which have ill Designs, or have too much Leisure : But what Fooleries must such Attempts appear to a serious and wise Christian, who knows that the Articles of his Creed, are the Oracle of God, and the Revelations of divine Wisdom, and not the Probabilities of human Understanding ? And therefore, the more other People dispute and doubt, the more firmly he believes and practises ; and that ill Mode of doubting which may stagger those who love not the Truth, gives him an Occasion of taking a nearer View of the Evidence of his Religion, and fixes him upon an everlasting Foundation.

The excellent Design of the Gospel, thoroughly consider'd, is a compleat An-

ver to all the Blasphemies and Imputations of Falsity and Imposture ; for he who knows any thing truly of God and his Perfections, may easily discern his Image in the Holy Scriptures ; and he who loves his Goodness, will apply himself to the fountain of Grace, and be quickly conscious of its Power and Strength ; and really there is nothing more hard to be deceiv'd in Matters of pure Religion, than a pious and humble Heart.

The Force and Power then of our Religion, is founded upon the Firmness of our Conviction ; and the Firmness of that, depends upon our outward and inward Evidences ; and as we meditate upon these, we are strengthen'd with more and more light, according to his glorious Power.

2. We must be very serious and earnest in all our Devotions ; for thereby we may be certain of drawing into our Souls a great Degree of spiritual Strength. When our Prayers are right for their Matter and Design, and are sent forth by an Heart qualify'd for that sacred Performance, they never return empty ; for Christ has given his own Word and Promise for their Success,

cess, and we have his own powerful Intercession to make it good. So likewise the Holy Sacrament being a Mystery company'd with Prayers and Praises, when worthily and devoutly receiv'd, never fail'd of adding new Strength to the Soul ; for 'tis the heavenly Bread by which the divine Life is nourish'd and maintain'd, and greatly increas'd : There we may expect all that moral Improvement which arises from good Thoughts, and heavenly Designs, and pious Resolutions ; and all the infus'd Blessing which God by the Mystery imparts ; there we may find that Strength which a Soul well employ'd and well exercis'd, attains to ; and there we may receive a more plentiful Communication of the Grace of Union, whereby we are said to Immortality, and a glorious Resurrection, are made one Spirit and one Body with Christ. They who find none of these effects, can blame nothing but their own unprepar'd Hearts ; or if People indulge themselves in any one Sin ; to be sure that one Sin will not suffer the Religion to grow, nor the several Parts

their Devotion to unite into the inward strength of their Souls. *but diw au allt bi*

3. In all the considerable Actions of our selves, we should have that *noble Aim* before us, of doing all to the Glory of God. *thus D* All those Principles of acting, which are not of the same Order with this, are poor and mean; they may help to carry on some outward Comeliness, and some secular Advantages, which may serve to keep up the present State of the World; they may likewise cause some Actions to shine some with a false Lustre, but they cannot durable, they can't sustain a long Course of excellent Virtues, under the Discouragements of the World, and the Ingratitude of those who are benefited by them; but the pure Design of doing good, and advancing the Glory of God, when once work'd into the Soul, as a Principle and Reason of all its considerable Actions, and is the chief Aim and Prospect that is continually in our View; it puts us on a higher stand, it raises us above all the low and sordid Ends, which the Genius of the World makes after; it com- pels our Religion into such a Solidity,

that it becomes visible and lovely to others; it fills us with such a plentiful Measure of inward Force and Power, as soon overflows into excellent Actions; and it gives a Duration and Continuance to such Actions, because we work and labour for an immortal Weight of Glory.

Thus you see wherein the Strength of a true Christian consists; and that it is not any Priviledge peculiar to the first Age of Christianity, but such a covenantal Grace of the Gospel as all true Believers may receive, who heartily apply themselves to those appointed Means, thro' which they may obtain it.

Let us, therefore, resolve to live up to the Honour of the Christian Religion, to raise our Virtues and Duties in some Proportion to those Assurances which God hath covenanted to give us, and in which we may every Day increase, 'till we come to be strengthen'd with all Might, according to his glorious Power.

And now, my Beloved, my dearly loved in the Lord, my Joy and my Crown, whom I have greatly long'd after, and do, in the Bowels of Jesus Christ; I

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take my solemn Leave of you, committing
you to the Protection of God Almighty, and
of his Son Jesus Christ, who, I trust, by
the Power of his Spirit, will establish you
in those Truths which you have heard from
me, and perfect you in that Holiness, to
which I have continually exhorted you,
both by Word, and by Example. Is. viii. 10.
I have often declar'd unto you, all the
whole Counsel of God, I have kept back
nothing, to my Knowledge, that was pro-
fitable for you, in whatever might concern,
either your Repentance towards God, or your
Faith towards our Lord Jesus Christ, Acts xx.
20, 21, 27. I have told you of your
sins, without Satyr or Bitterness, admis-
sion'd you as a Father, bemoan'd you as a
friend; you have been deter'd from all
naughty Ways, by having their Deformity,
and their most terrible Consequences, set
before you; and you have been invited to
all manner of virtuous Actions, by be-
holding their most lovely Advantages in a
true Light, and by being convinc'd of the
necessity of Holiness, in order to the seeing
and enjoying of God, and of a partaking of
the Inheritance of the Saints in Light.

I have not driven you by Rigors, but have gone before you in holy Duties; and all who were Christ's Sheep, have not fail'd to follow me: I have endeavour'd to heal those who were sick, to bind up those who were broken in Heart, and to lead those who were sound, into all the *green Pastures* of spiritual Comfort and Joy.

In the Years of my Health, I have duly expounded upon the *Church-Catechism*, on the *Gospels* and *Epistles* for the *Holy-days*, and on many of the *Psalms* of David; and when my often *Infirmities* made me less constant in the more laborious Exercises of this Pulpit, I have seldom fail'd in the weekly *Administration* of the *Holy Sacrament*, that most mysterious and most solemn Part of our Christian Worship; where I was always sure of meeting with the best of my Congregation, whose Behaviour was orderly and reverent, and whose Devotion seemed so sincere and ardent, that I hope I shall always be able to give an Account of them to my Great Lord and Master, with Joy and Exultation.

This I can truly say of my whole Congregation at large, that they are most commendable.

but unendably remarkable for their Decency of
and Behaviour in the Service of the Church,
and for their serious Attention to what has
been deliver'd from this Place; which has
likewise been the Observation of many emi-
nent Persons who have assisted me in this
Pulpit; that by a Judgment of Charity, I
have Reason to conclude, that the good Word
of God has had some more than ordina-
tional Effect upon their Hearts and Conversa-
tions: So that I have great Hopes, that
*He who hath begun a good Work in you, will
perform it, until the Day of Jesus Christ, e-
ven as it is meet for me to think this of you
all, because I have you in my Heart, Phil. c.
v. 6, 7.* And I trust in God I shall al-
ways have you there; for tho' my pastoral
relation to you be dissolv'd, yet my spi-
ritual Concern, my Prayers, and Interces-
sions for you, shall remain; within the lar-
ger Compass of my Episcopal Care, you shall
always be a *Circle* of my peculiar Tender-
ies for your everlasting Welfare.

Keep therefore close to the establish'd
Church, where all things are provided for
you, that may make you *wise unto Salva-
tion*, and may enable you to *perfect Holiness*
in

in the Fear of God. But then, shew you Zeal to this our Church, especially by frequenting its Divine Service, and the Holy Sacrament, and by abounding in those other Duties to which she obliges all her Members.

I As you regard the Honour of Religion and the Quiet of your own Conscience have nothing to do (besides your praying for, and endeavouring their Re-union) with those Sects which have separated themselves from our Faith and Worship; and rest assured, that what may properly be called Popery, by which the Church of Rome is distinguished from our Church, is nothing but Idolatry, Cruelty, and Superstition.

Let no new Principles in Government corrupt your Loyalty; no false Stories and Calumnies, diminish that just Veneration which is due to our most Gracious Queen, who takes incessant Pains to make this Nation happy, and to secure us in the quiet Possession of our Liberties, Lives, and Estates; for 'tis a much more difficult undertaking to make a good Peace, under most perplexing Circumstances, than to fight Battles, and to take Towns; for

may be effected by what is most barbarous and fierce in human Nature ; but for the other, there is requir'd all that is mild, amiable, divine, both as to Wisdom, and as to temper.

Finally, my Brethren, whatsoever Things are true, whatsoever Things are honest, whatsoever Things are just, whatsoever Things are pure, whatsoever Things are lovely, whatsoever Things are of good Report ; if there be any Virtue, and if there be any Praise, think on these Things ; and, with all Defence to the Great Apostle, I shall venture add, and those Things which you have learn'd, and receiv'd, and heard, and seen in me, do ; and the God of Peace shall be with you, Phil. c. iv. v. 8, 9. And I pray God, that you may be fill'd with the Knowledge of his Will, in all Wisdom and spiritual Understanding, that you may walk worthy of the same, and unto all pleasing, being fruitful in every good Work, and increasing in the Knowledge of God, strengthen'd with all Might, according to his glorious Power.

conceded by the Pope to the
Papal States; which is
supposed to be the cause of
the present difficulty.

It is the opinion of the
Papal Government, that the
Papal States are the only
territory in which the
Papal Government can
exercise its authority; if a
country is to be a Republic;
it is the opinion of the
Papal Government, that it
is the only country in
which the Papal Government
can exercise its authority;
if a country is to be a
Republic, it is the
Papal Government, that it
is the only country in
which the Papal Government
can exercise its authority;
if a country is to be a
Republic, it is the
Papal Government, that it
is the only country in
which the Papal Government
can exercise its authority;
if a country is to be a
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can exercise its authority;
if a country is to be a
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if a country is to be a
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if a country is to be a
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can exercise its authority;
if a country is to be a
Republic, it is the
Papal Government, that it
is the only country in
which the Papal Government
can exercise its authority;

